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A LETTER TO THE LORD ARCHBISHOP OF *CANTERBURY.*

PROVING

That his *Grace cannot* be the Author of the *Letter to an eminent Presbyterian Clergyman in* Swisserland, in which the present State of *Religion*, in *England*, is *blackened* and exposed, and the *present Ministry* are misrepresented and traduced.

—— *Quantùm mutatus ab* illo!

VIRG.

Non potuit celare Piæ *Ludibria* Fraudis.

BUCHAN.

LONDON:

Printed for *J. Roberts*, near the *Oxford Arms* in *Warwick Lane*. 1719.

(Price Six Pence.)

AC911.I719.G67L4

A LETTER TO THE LORD ARCHBISHOP OF *CANTERBURY*.

My Lord,

THERE is lately printed in *Switſerland*, a Book entituled, *Oratio Hiſtorica de Beneficiis in Eccleſiam Tigurinam collatis.* "An Hiſtorical Oration concerning the Mercies beſtow'd upon the Church of *Zurich.*" In the 14th Page of which Oration he gives an Account of the preſent State of the *Engliſh* Church, as the ſame was tranſmitted from hence in an Epiſtle to a principal Perſon

(or *Ruler*) there, from one of the *like*, or *greater Character* here.

As this Epiſtle gives a frightful Repreſentation of the State of Religion amongſt us, in general; and, more particularly, of the Diſtreſſes and Dangers, which accrue to the *Church of England*, from Schiſm, Hereſy, and the *Miniſtry*, I herewith ſend it to your Grace. I have tranſlated it for the Benefit of my *leſs learned* Readers, and added ſome Obſervations of my own to expoſe a *lurking Author*, who deceives and prejudices the World abroad with a baſe Image of our *Church Affairs under your Grace's Adminiſtration.* And I do it the rather, becauſe, my Lord, ſome People are ſo very ignorant and malitious, as to ſurmiſe that your Grace was the Author of that Letter, which is ſo inconſiſtent with your former Life and Character.

Oratio Hiſtorica de Beneficiis in Eccleſiam Tigurinam collatis, pag. 14.

" Ecclesia Anglicana diviſionibus per-
" rupta eſt, & Schiſmatibus diviſa.
" Tot ac tam variis hominum ab ipſius ſacris
" ſeſe ſegregantium generibus confuſa, ut
" nullis propriis nominibus vel ipſi ſe diſtin-
" guere valeant, vel aliis deſcribere. At-
" que utinam etiam hoc ultimum nobis
" que-

" querelæ argumentum eſſet! ſed impleri
" oportet quæcumque ſpiritus Dei olim futura
" prædixit; adeo & inter nos ipſos exſurrex-
" erunt viri loquentes perverſa. Et quid
" dico, viri? Immò Paſtores, Epiſcopi ipſi
" manibus Eccleſiam diruunt, in quâ mini-
" ſtrant; ad cujus doctrinam pluries ſub-
" ſcripſere: Quibus defenſio Eccleſiæ com-
" miſſa, quorum munus eſt invigilare contra
" hoſtes ejus, eoſque pro meritis redarguere,
" compeſcere, punire. Etiam hi illius Ec-
" cleſiæ auctoritatem labefactare nituntur,
" pro quâ non tantum certare, verum, ſi
" Res ita poſtularet, etiam mori debuerint.
" Quæ ſint horum Novatorum placita, ex
" duobus nuperis ſcriptis Gallico ſermone
" libellis aliquatenus diſcernere valeatis.
" Uno hîc verbo dixiſſe ſufficiat, his homi-
" nibus omnes Fidei Confeſſiones, omnes
" Articulorum ſubſcriptiones, animitùs diſ-
" plicere. Velle eos libertatem, ſeu verius
" licentiam omnibus concedi, quæcumque
" libuerit non tantum credendi, ſed dicendi,
" ſcribendi, prædicandi; etiam ſi Gratia
" Spiritûs Sancti, Chriſti Divinitas, alia om-
" nia Religionis noſtræ principia maximè
" fundamentalia, exinde forent evertenda.
" Quis hæc Chriſtianus, de hominibus nomine
" ſaltem Chriſtianis, dici non obſtupeſcat!
" Quis non doleat hujuſmodi λύκους βαρεῖς
" non tantùm non ab Ovili longè arceri,
" verùm etiam intra ipſa Eccleſiæ pomœria
" recipi?

" recipi? Ad honores, ad officia, ad guber-
" nacula ejus admitti? At vero ita se Res
" habet. Dum ad ea, quæ sunt hujus sæcu-
" li, unicè respicimus, prorsùm obliviſci-
" mur eorum quæ ad alterum spectant. Et
" quia horum hominum tolerantiâ & pro-
" motione quidam se populi favorem conci-
" liaturos sperant, quibus id unicè cordi, ut
" in suis sese dignitatibus & potentiâ tuean-
" tur, parum curant quid de Ecclesiâ, de
" Fide, de Religione, de ipso denique Jesu
" Christo, ejusque veritate eveniat. Ignoſ-
" cas, vir spectatissime, si, dum justo ani-
" mi dolori indulgeam, indignationem
" meam contra hosce Religionis nostræ ini-
" micos paulò asperius, quam pro more
" meo, expressérim. Reum me putarem
" proditæ Fidei, si non his Hæreticis, quâvis
" occasione oblatâ, Anathema dixerim, *&c.*

In English *thus.*

" THE Church of *England* is broken
" by Parties, and rent by Schisms,
" and in short, distracted with such a Num-
" ber, and Variety of Separatists, that they
" want apt Names to distinguish them-
" selves from one another, and to describe
" themselves to the rest of the World.

" And I wish even this were our highest
" Ground of Complaint! But it must be
" fulfilled, what the *Holy Spirit* foretold in

" Times

" Times paſt ; ſo that among our ſelves " Men have ariſen, ſpeaking *perverſe* " *Things*. But why do I ſay Men? When " even Paſtors, nay, *Biſhops* themſelves pull " down with their own Hands the *Church* in " which they miniſter, and to whoſe Doc- " trine they have over and over ſubſcribed, " even *they* to whom the Preſervation of the " Church is committed, and whoſe Buſineſs " and Duty it is to watch againſt her Ene- " mies, and to oppoſe, and reſtrain, and pu- " niſh them. Yes, *they* ſtrive to under- " mine and over-turn the Authority of " that Church, for which they ought not " only to contend, but, if Occaſion were, " to lay down their Lives.

" What the Pleas and Pretenſions of theſe " *Innovators* are, you may in ſome mea- " ſure learn, from a couple of *French Pam-* " *phlets* lately publiſhed. Let it here ſuffice " to ſay in one Word, that theſe Men are " angry at all *Confeſſions of Faith*, and all " Subſcriptions of Articles, and are for " granting a general *Liberty*, or rather a ge- " neral *Licence*, to all Men, not only to " believe, but to ſpeak, and write, and " preach whatever they pleaſe, tho' at the " Expence and Ruin of the *Grace of the Holy* " *Spirit*, *the Divinity of our Bleſſed Saviour*, " and all the other *Fundamental Principles* of " our Religion.

" Who

" Who that is a Chriſtian can without " Aſtoniſhment hear theſe Things, of Men " that call themſelves Chriſtians? And " who can avoid lamenting, that theſe *ra-* " *vening Wolves* (λύκοι βαρεῖς) are, not only " not driven far away from the *Sheepfold*, " but even received within the very Enclo- " ſures of the Church, and admitted to her " Honours, her Offices, and her Govern- " ment? And yet ſo it unfortunately is.

" But while we only ſtrive for the Things " of this Life, we wofully neglect thoſe " which belong to another And becauſe " *ſome* hope, by the Toleration an Ad- " vancement of *ſuch Men*, to catch the Fa- " vour of the People, and, by that Means, " maintain themſelves in *that* which they " have *only* at Heart, *their Power and Places*, " they care not what becomes of *the* " *Church*, or of *the Faith*, or of *Religion*, " or indeed of *Jeſus Chriſt* himſelf, and *his* " *Cauſe*.

" You will pardon me, Sir, that, to gra- " tifie a *juſt Sorrow*, I thus expreſs my In- " dignation, with more than *uſual Bitterneſs*, " againſt *theſe Enemies* of our Religion. I " ſhould accuſe my ſelf of betraying *the* " *Faith*, did I not, on every Occaſion, de- " nounce *Damnation* againſt *theſe Hereticks*, " &c.

Thus

Thus far the *Letter*, as it is quoted in the *Oration* above-mentioned. Your Grace will perceive in it a Spirit, which ſhews what blind Zeal, and Uncharitableneſs, go to the Compoſition of a *High Churchman*, who muſt ſee double, and repreſent at Random, elſe it would be impoſſible for him, either to diſcover the Danger of the Church himſelf, or to ſhew the ſame to others. A Character by no Means *becoming* your Grace.

A High Churchman may be denominated from divers Marks and *Exclamations*. He muſt be devout in damning of Diſſenters; he muſt ſwear bloodily for the Church, and its great *modern Apoſtle*, the late *Duke of Ormond*, with ſome other pious forſworn Gentlemen, who are well affected to *Popery* and the *Convocation*; he muſt *rebel* for *Paſſive Obedience*; he muſt uphold *Divine Right* by diabolical Means; and, in fine, he muſt be loud and zealous for *Hereditary*, *Indefeaſible*, and the like *Orthodox Nonſenſe*. But there is one Sign more of a *true Churchman*, which is more laſting and univerſal than all the reſt, and that is a firm and ſenſleſs Perſwaſion that the *Church is in Danger*. If a Man believes this, it is enough, his Reputation is up; and, tho' his Life ſhew more of the Dœmon than the Chriſtian, he ſhall be deem'd an *excellent Churchman*. This is ſo true, that, if an Honeſt, Atheiſtical Churchman will but Curſe and Roar

againſt a *Toleration of Diſſenters*, he ſhall be ſure to find a *Toleration* himſelf for the blackeſt Villanies, and be rewarded with *Reputation* into the Bargain, and, if poſſible, with *Power*.

There was a Fellow in *Oxfordſhire*, one *Jack Brunt*, who had made himſelf famous for *Zeal*, and *Roguery*. His whole Life was religiouſly waſted in getting Drunk for the Church, and robbing of Hen Rooſts. In ſhort, he was the *beſt Churchman*, and the *greateſt Thief*, in all the Neighbourhood, and in high Eſteem with every one that honour'd the Cauſe of *Drunkenneſs* and *Orthodoxy*. But for all this Merit, as *Jack* was carrying off half a Dozen Cabbages from *Farmer Butter*'s Garden, he was unluckily apprehended, and carry'd before *Juſtice Plowden*. However, as *Jack* was upon his Examination, and nigh his Commitment, the *Parſon of the Pariſh*, hearing of his Tribulation, came to intercede for ſo worthy a *Fellow-Labourer* in the *Cauſe* of *Tipling* and *Conformity*. The firſt Thing the *Doctor* ſaid was, that tho' *Jack* was *addicted* to *Roguery*, yet he was *Honeſt*. *How*, Sir! *an honeſt Thief!* replied the Squire, ſpitting and ſtaring. *I mean, he is for the Church*, anſwer'd the Parſon. *The Church, Man!* ſays his Worſhip —— *I hope the Common Prayer Book does not feed on Cabbages. But conſider, Sir*, ſaid the Doctor again, *the Proſecutor is*

a notorious Diſſenter. And what if he be, quoth the Juſtice? *Have not Presbyterians a Toleration to eat their own Cabbages? Away, Away, Mr. What d'ye call; I love the Church very well, and yet I'll have this Fellow whipped. Jack* was accordingly committed, and all the while he peep'd through the Grate, he modeſtly acquainted every one who came to ſee him, *that his Sufferings were all for the Church.* And in this the Parſon joined with him, and collected Money all round the Country for *Jack*, by the Name of an *honeſt Churchman* who was *perſecuted* by a *Fanatick.* He particularly told a zealous Gentlewoman, the better to diſpoſe her to be liberal, that *Jack* had curs'd *King George*, at a publick Ale-Houſe in *Ab———n.*

My Lord, I have repeated this Story, to ſhew you what you no doubt know and lament; namely, that this mad Fondneſs for the Name and Power of the Church, has diſſolved the Bonds of Juſtice and Charity, and confounded Merit and Villany, and ſanctified the vileſt Immoralities.

Your Grace does, without Queſtion, behold, with Grief and Shame, that thoſe who are employ'd, and even *greatly rewarded*, to keep up the Land Marks between Virtue and Vice, do notwithſtanding trample upon Peace and Truth, and animate the mad Multitude to ſeek their Salvation in the Paths of Wickedneſs and Deſtruction.

Had your Grace been the Author of *the Letter*, inſtead of bewailing *Notions* and *Opinions*, which no Body can help, and which hurt no Body, you would have lamented and rebuked, that which is truly lamentable, that ſhameleſs Corruption of Manners, and that horrid Proſtitution of Conſcience and Oaths, which are countenanced and practiſed by *many* who are fond of the *Word Church*, but are at great Enmity with Religion and Liberty.

I grant that *ſuch Perſons* are Orthodox Conformiſts to all the *Ceremonies* and *Bowings* enjoin'd by *Authority*, and *true Believers* of all the *Myſteries* which the *Church* has *thought fit* to maintain in *Oppoſition* to *carnal Reaſon*, *that* being *no Guide* in *ſpiritual Matters*, which being *inconceivable*, ought *therefore* to be believed. But as a good Life and chaſte Behaviour are of ſome Uſe and Importance to Human Society, your Grace to be ſure wiſhes that all your Clergy were of my mind, and would not only believe well, but, *if it may be*, live well alſo.

I am perhaps propoſing a Task to them, for which *ſome* of them will not thank me. But as the Advantages which ariſe from Virtue, and good Conſcience, are many and obvious *to me* ; and as the dreadful Practice of Perjury is not only *very common*, but even impiouſly juſtified in *ſome* of our Pulpits, by thoſe whoſe Duty it is to ſhew its Horror,

and

and preſs its Puniſhment, *were Religion any Part of their Aim*; and as all Sorts of Lewdneſs and Vice accompany this infamous Departure from common Honeſty, this *truly damnable Schiſm* from the *Spirit of Chriſtianity*; I cannot love Religion and my Country ſo little as to be altogether ſilent on theſe important Heads.

With what Face and Conſcience can that Man, or *Miniſter*, who breaks avowedly the *third Command*, perſwade the keeping of the other Nine? And are there not *Clergymen* who pray for his Majeſty in the Desk, and damn both him and his Title in the Pulpit? Who ſwear to him, and betray him? Who pledge their Souls for their Allegiance to him, and yet think him an Uſurper; and do their helliſh Endeavours to dethrone him? And are not ſuch *Atheiſts* zealous for the Church, and loud in the Cry of her Danger?

Are not ſuch Men manifeſt Foes to Chriſtianity, and all ſocial Virtues, who, by their blaſphemous Practices, and their unhappy Power over the ſtupid Vulgar, do what in them lyes to break the Bonds of *Human Faith* and *Society*, and to baniſh Truth, good Nature, and Morality from the Face of the Earth?

Is not this, my Lord, a *ſhocking Scene?* And are not theſe *diabolical Teachers?* And yet they are all *Orthodox* to the Back, and far from *pulling down the Church with their own Hands*,

Hands, tho' they are Enemies to God and Man.

It is plain theſe are not the Men meant by the *Complainer*, who only laments the Diverſity of Opinions amongſt us; as if our Belief and Sentiments, which are perhaps the Effects of Education, or Complexion, were ſuch terrible Things, tho' all their Guilt conſiſts in provoking the Pride of the *worſt Sort of Prieſts*, who by their Lives ſeem to know no Religion but *Superſtition* and *Cruelty*.

Theſe *Jacobite Parſons* who take the Oaths to a Prince whom they abhor, and are perpetually betraying, ſhew, that their Conſciences are either ſeared beyond feeling, or that they have *none* at all. Can ſuch Monſters, who are the Peſts and Shame of their own Species, tell us that they are Chriſtians (for as to their being true Churchmen, we make no doubt of it) and yet go on, as they do, to make void the eternal Laws of God and Nature, by ſwearing falſly, and uſing the great and ſolemn Name of God purely to deceive? How little do they ſeem to believe of *that Divine Vengeance* and *Damnation*, which they ſo liberally denounce againſt others?

Their other Morals are of a piece with their dreadful and repeated Perjuries. To come *Drunk* to the *Sacrament*; to *debauch* and play at Cards *on Sunday*; to be perpetually

ally *Wrangling* with their Neighbours; to be ever ſowing *Sedition* and *Falſhood*, and *fomenting Strife*; to be perpetually flinging *Hell Fire* at all who will not be *Forſworn like themſelves*; to be *Idle*, *Riotous*, *Drunken*, *Unclean*, are all ſo many current Symptoms of a Conſcience proſtituted or dead. *Quis hæc Chriſtianus de hominibus nomine ſaltem Chriſtianis, dici non obſtupeſcat!* &c.

Of all theſe crying Enormities, tho' manifeſt and *far ſpread*, this *Mourner*, this Mouth and *Repreſentative* of the Church, takes not the leaſt Notice. It is *Orthodoxy*, it is *Juriſdiction*, which he contends for; Things, which however void of true Piety, or inconſiſtent with it, yet are the *Limbs* and *Citadels* of a *corrupt Prieſthood*.

To put this Buſineſs of Orthodoxy and Impiety ſtill in a ſtronger Light, I will beg leave to ſuppoſe, that there are, or may be, ſuch Characters as the following, and by them it will appear how a very ill Man, when he is for the Church, becomes a very good Man; and, on the contrary, how a very good Man, when the Church is againſt him, is made a very ill Man.

For Inſtances then.

One Parſon is Drunken and Quarrelſom, but then he *bows* to the *Altar*, and thinks *King William* is *damn'd*.

Another cheats every Body, and pays no Body,

Body, but he drinks to the *Royal Orphan*, and cannot abide *King George*.

A *Third* neither preaches nor prays, but he does a more meritorious Thing —— he conſtantly and fervently Curſes the *Germans* and the *Presbyterians*.

A *Fourth* has a hot Conſtitution, and lyes with every Woman he meets, but he has *chaſte* Principles, and ſwears by his Maker, that Biſhops are by *Divine Right*.

Another lets his Father ſtarve in a Goal, and the old miſerable Man, who had impair'd his Subſtance to breed his Son a Parſon, writes a Petition to this hopeful Child, *to ſend him Bread or a Coffin*, and can procure neither, but periſhes; but for all that, this *unnatural*, pious Prieſt, Roars for the Danger of the Church, and is a dutiful Son of it.

A *Sixth* is an Evidence upon a Trial, and forſwears himſelf; but the Cauſe was for Tythes, and he did it out of Love for the Church.

A *Seventh* is a Scoffer, who has laugh'd Religion out of the World, but he hated my *Lord* Wharton *like a Toad*, and got Drunk frequently with *Lord Harry* for the Proſperity of the Church.

Now for the Low Church Clergy.

One is a pious Man, and lives in the Fear of God; will *that* do? *No, he thinks Diſſenters may be ſaved.*

Ano-

Another has great Learning and Induſtry, and employs them both honeſtly and uſefully. *That's nothing —— he came over with King* William, *and help'd againſt King* James *and Popery.*

A *Third* is a great Maſter of Reaſoning, his Life is unblameable, and his Sincerity and Integrity are unqueſtionable. *What then? He is not a good Churchman —— He ſays Presbyterians ſhould not be hang'd for following their Conſcience, and keeping the Sabbath.*

A *Fourth* is a pious Perſon, a conſtant Attendant upon the Service of the Church, and charitable beyond Belief. *Pſha! What of all that? That Biſhop is a Presbyterian —— he ſaid the Duke of* Ormond *was a Traytor.*

A *Fifth* is ſtrictly Devout and Religious, an unmoveable Adherent to Truth, and one who ſacrificed *his All*, even his daily Bread, to his Conſcience, which is neither *faſhionable*, nor *conforming*, *therefore he ſhould be burnt*, *becauſe he would not forſwear himſelf*; *and ſay he believ'd in St.* Athanaſius.

Well! *A Sixth* is a great Champion for Natural and Revealed Religion, the *Truth* of which he has *demonſtrated*, and his Piety and Parts are admirable; a Man, who has *miſſed* the *Miter* by *deſerving it! Why, he ought to be burnt too; becauſe he is for founding Faith upon Scripture* ONLY.

A *Seventh* is an aged Perſon, Venerable for Learning and Piety, who has done Service to Religion and Mankind, by his *infinite Labours* in *Hiſtory Sacred and Profane*, which he has elegantly *connected*; *but notwithſtanding all this he is no Churchman*; *he is tainted with Moderation.*

The *laſt* I ſhall mention is one, who gives up his Life to good Works, and his Income to Charity. *But this excellent Chriſtian is a bad Churchman, for he was heard to ſay, once upon a Time, that King* Charles *the firſt, and Archbiſhop* Laud, *were but MEN.*

This, my Lord, is the *State of the Caſe* between *High Church* and *Low Church*; and let common Senſe determine, which is the more material to Religion, *the Belief of a Point of Speculation, perhaps falſe, perhaps inſignificant, perhaps blaſphemous*, for 'tis unproved, and may be any Thing; or, *the utmoſt Sincerity and Goodneſs in Life and Opinion?*

Having thus taken a general View of *our Mourner's Elegy*, I ſhall now conſider it more particularly, Piece by Piece; and in doing this, I ſhall be greatly help'd by your Lordſhip's Judgment and Authority, ſince out of *your* Writings alone I ſhall be able to ſhew ſufficiently the *Deceit* and *groundleſs Clamours* of this *lurking Author.*

Firſt, he ſays, That *the Church of* England *is broken by Parties, and rent by Schiſms, and, in fine, diſtracted with ſuch a Number and Variety of Separatiſts*, &c.

And here I think it is plain that the *Author* does not by the *Church* mean *Religion*; for as Religion does not only *permit*, but even *command* Men to act from *Conviction*, there will ever be *different Opinions* about *Spirituals*, ſo long as there are *different Complexions*, and *different Underſtandings*

ings amongſt Mankind. All Religion does [infer *Conſcience* and *voluntary Choice*, and he, who has not *theſe* for his Motives to Devotion, but *ſtupidly* follows the *uncertain Authority* of *Names* and *Perſons*, may indeed be a *very good Conformiſt*, and pay *great Reverence* to the *Clergy*; but will never bring along with him an *acceptable Worſhip* to God, or *Benefit* to *his own Soul*; which, I think, with humble Submiſſion to the *Author*, are two Things *worth minding*, tho' Obedience to *Church Authority* ſeems with *him* to be of much *greater Moment*.

If I think I am, *certainly*, or *moſt probably in the Right*, and yet act contrary to what I think ſo, I am then as certainly in the wrong.

I wiſh *this Author* (whoever he be) had conſulted your Grace's Judicious and Chriſtian *Defence of the Expoſition of the Doctrine of the Church of* England, *in the ſeveral Articles expounded by Monſieur* De Meaux, as well as your admirable *Sermon*, entituled, *Falſe Prophets*, &c. before he had thus treacherouſly betray'd his native Country, baſely miſrepreſented the Church of *England* to a *Presbyterian Clergy* Abroad; and factiouſly vilified and traduced the beſt Law which was ever enacted for the Honour and Defence of the Proteſtant Religion, and of *thoſe Principles* which have deſervedly *advanced your Grace* to the *moſt eminent Station* in the *Church* and *Kingdom*.

In the firſt of theſe Books * your Grace excellently obſerves, that "In Matters of *Faith* a "Man is to *judge* for *himſelf*, and the Scrip- "tures are a *clear* and *ſufficient Rule* for him to "judge by, and therefore if a Man be evidently

* *Defence of the Expoſition*, &c. page 81.

" *convinced* upon the beſt Enquiry he can make, " that *his particular Belief* is founded upon the " *Word of God*, and *that* of the *Church* is *not*, he " is *obliged* to *ſupport* and *adhere* to *his own Belief* " in *Oppoſition* to *that* of the *Church*." And (as your Grace proceeds in the ſame ſtrain of good Senſe and Charity) " the Reaſon of this muſt " be very *evident* to *all* thoſe who own, *not* the " *Church*, but the *Scriptures*, to be the *ultimate* " *Rule*, and *Guide* of *their Faith*. For, if this be " ſo, then *individual Perſons* as well as *Churches*, " *muſt judge* of their *Faith* according to what *they* " find in *Scripture* —— and, if *they* are *convinced* " that there is a *Diſagreement* in *any Point of Faith*, " between the Voice of the *Church* and *that* of " *Scripture*, *they* muſt ſtick to the *latter* rather " than the *former*; *they* muſt follow the *Superior*, " not *Inferior Guide* —— This Method is *moſt juſt* " and *reaſonable*, and moſt *agreeable* to the *Conſti-* " *tution of the Church of* England, which does not " *take upon her* to be the *abſolute Miſtreſs* of her " Members, but allows a higher Place and *Au-* " *thority* to the *Guidance* of the *Holy Scriptures* than " to that of her *own Deciſions*.

Quorſum mihi mea Conſcientia, ſi mihi, ſecundum alienam Conſcientiam vivendum eſt, & moriendum? ſaid *John Gerſon*, Chancellor of *Paris*. " To " what purpoſe have I a *Conſcience of my own*, if " the Conſcience of *another Perſon* muſt be *my only* " *Rule* of Living and Dying?

Your Grace, in your Sermon, preach'd at St. *James*'s, *Weſtminſter*, on the Fifth of *November*, 1699. and intituled, *Falſe Prophets tried by their Fruits*; I ſay, your Grace, ever zealous for *Truth* and *Liberty*, does there aſſert, in Oppoſition to the *Pretenſions of deſigning Men, who call themſelves the Church*, and have uſurped *Authority*

over

over the Consciences of Men, " That
" the *Right of examining* what is *pro-* *Page* 12.
" *posed* to us *in Matters of Religion*,
" is *not* any *special Privilege* of the *Pastors* or *Go-*
" *vernors of the Church*, but is the *common Right* and
" *Duty* of *all Christians whatsoever.*

And, if, *in Consequence of this Examination*, a Man be convinced, " that *his particular Belief* is " founded *upon the Word of God*, and that of the " Church is not, " your Grace has told us, in your *Defence of the Exposition* above cited, " that " such a Man is *obliged* to *support* and *adhere* to " his *own Belief*, *in Opposition to that of the Church.*

Here we have your Grace's *publick Opinion*, that we are *obliged* to follow a *private non-conforming Conscience* to a *Conventicle* whenever we think the *established Church* is *in the Wrong.*

For, as your Grace further observes, *Serm. p.* 13.
" *Every particular Person* is *to an-*
" *swer to God* for *his own Soul*, *and must examine*,
" as far as he is able, both *what he believes*, and
" *how he practices*, and *upon what Grounds* he does
" both; and not follow *any Assembly*, tho' of
" never so much *seeming Authority.*

" And yet (continues your Grace)
" how confidently do *some Men* tell *Page* 15.
" us, that we must believe *them* be-
" fore *our own Reason* —— that it is *Schism* and
" *Heresy*, and I know not what besides, to *doubt*
" *of*, or *differ* with *them* in any thing that *they*
" require *us* to believe; and that much better
" were it to *shut our Eyes* altogether, and go on
" *blindfold* under *their Conduct*, than to follow the
" *clearest Light* that *Scripture*, or *Reason*, or even
" *Sense* it self, can give us.

" But

" But let *them* (says your Grace)
Page ibid. " *assume* what *Authority* they please to
" *themselves*, and raise what *Clamour*
" they can against us, when all is done, this
" Conclusion will remain *firm as Heaven*, and
" clear as any first Principle of *Science*, that, if
" the Scriptures be, as we all agree that they are,
" *the Word of God*, and were written for *our In-*
" *struction*, then we must follow the Conduct of
" *them*, and hold fast to the *Truth* which *they* de-
" liver, tho' not only a *Company* of *assuming*
" *Men*, *calling themselves the Church*, but the *whole*
" *World* should conspire against us.

In this unanswerable manner has your Grace, long before you came to be at the *Head of the Church*, shewn the *Reasonableness*, and even the *Necessity* of *Separation*, and *ridicul'd* the *stale* and *deceitful* Cry of *Heresy* and *Schism*, which being nothing else but a Departure from the Way of thinking *establish'd by Law*, and an Adherence to Truth as it *appears*, and not as it is *represented* by *human Authority*, are not only the most *harmless*, but the most *commendable* Things in the World. Taking them in *this view*, they are not only Bosom-Friends to *Christian* and *Civil Liberty*, but even the *necessary Effects* of it; and nothing but the *fiercest Tyranny* can deprive *them* of Elbow-room. I am almost of Opinion, that if it had not been for the *Puritans*, we should have been, long since, not only without the *Protestant Religion*, but without *any Religion* at all. It is certain, these old Fellows, as *queer* and *fanatical* as they were, always opposed the Growth of *Ceremonies* and *Arbitrary Power*; and, if your *Grace's Predecessor*, *Archbishop Laud*, when *many peaceable and industrious Protestant Dissenters* fled from *his* Fury to the *Wild-Beasts* and *Rattle-Snakes* of *America*, could

could have ſent *all the reſt* after them, he might have ſucceſsfully *Popified* us into *that* abject *Slavery* and *Uniformity*, which *his* good *Catholick Chriſtianity* had projected for us.

And, therefore, without *mincing the Matter*, or falling into the ſenſeleſs *Ditty* of lamenting our Diviſions in *Opinion*, I heartily thank God that we have Diſſenters, and I hope we ſhall never be without them. They are *Centries* and *Watchmen* againſt the *ſly Intrigues* and *Conſpiracies* of our *Churchmen*, who, could they but *wheedle* or *drive all Men* into *one Belief*, would ſoon grow as *independent* and *uncontroulable* as the *Pope* or the *Czar*. *Bigotry*, *Chains*, and *Cruelty*, are *always*, and in *all Places*, the *certain Iſſue* of *Uniformity*, which is it ſelf of an *infamous Race*, being begot by the *Craft* of the *Prieſts* upon the *Ignorance* of the *Laity*. I think it puts *Uniformity*, and what is generally called *Schiſm*, in a true Light; that *Tyranny* can never ſubſiſt without the *firſt*, nor *Liberty* without the *latter*.

For my Part, I do not know one Diſſenter in *England*, but who ſincerely believes the Scriptures, and faithfully adheres to King *George and his Government*, and, in conſequence of both, prays to God heartily, and pays his Taxes *cheerfully*. Let *the Church* boaſt as much of her *conforming Sons* if ſhe can.

Oh! but *Schiſm* and *Diſſenters* break the *Peace* of the *Church!* —— I never much liked this ſame Phraſe, *the Peace of the Church*, becauſe there is always ſomething very bad tack'd to the Tail of it. For, in ſhort, thoſe who have the Impudence to appropriate that Name (the Church) to themſelves, *will* never be *at Peace* till *they* have got the *Poſſeſſion of our Eſtates*, and *the keeping of our Senſes*; ſo that *Religion*, and *Property*, and *Reaſon*,

ſon, and *Conſcience*, muſt all go to Pot, to give *ſuch a Church* Peace. Nothing elſe will do. *At this preſent Time*, the *Church*, beſides the great *encreaſe* of *her Revenues*, enjoys all the Advantages which ſhe ever had *ſince the Reformation*, except that of *worrying Schiſmaticks*; and yet, by *daily Experience* we ſee, and by *this very Letter* we ſee, that the *High-Church Parſons* will *not* be *at Peace*.

I have thus far ſpoke my Mind frankly upon the Topick of Schiſm, emboldened ſo to do by your *Grace's great Name* and *Example*, who have, in many Places and Diſcourſes, taught Mankind not to be alarm'd with *Words* and *Bugbears*. Your Grace * "accounts it a *meanneſs of Spirit* "to *deſert* the *Truth*, or be *afraid* to *own* it, tho' "never ſo much *clamour'd* againſt by *ignorant* or "*deſigning Men*;" of which Truth, you ſay, *every Man muſt Judge for himſelf*; as I have quoted it already.

The next Complaint in the *Letter* is, *Of Men who ſpeak perverſe Things, and of Paſtors, nay Biſhops, who pull down the Church, and undermine its Authority, tho' they have ſubſcrib'd to its Doctrine, and therefore ought to contend for it, and even die for it.*

Here is the moſt rank, tho' impotent Malice, ſhewn againſt the *beſt Biſhop, beſt Proteſtant*, and *beſt Man*, who ever *adorned* the *Mitre*, and for the *beſt Actions* he was capable of, *viz.* for his *comprehenſive Love* to *Mankind*, and for ſtrenuouſly ſupporting *thoſe Principles*, upon *which alone* the *Proteſtant Religion*, his *Majeſty's Title*, and the *Liberties of the World*, can be defended; all which

* *State of the Church*, &c. p. 3.

entitles

entitles *him* in a particular Manner to your Grace's Protection, who have always maintain'd the same, and *now* worthily enjoy the *Rewards* of your Virtue.

But it is no wonder, that my *Lord Bishop of Bangor* should suffer under the Rage of a wicked and despairing *Faction*, when even your Grace's great Post and Character do not protect *your Innocence* from *their* feeble Assaults; otherwise they could never have surmised your Grace to be the Author of so *senseless a Declamation*, against one of *your own Order*, and in contradiction to the whole Tenor of your Life, the Expectations of your Friends, I will not say Engagements to those who had the Honour to prefer you.

Your Grace has always, in your excellent Writings, asserted the contrary Principles, and therefore this *foolish Paper* must have been *vomited* by some foul-mouth'd *High-Church Man*, and *one of those new sort of Disciplinarians, who*, your Grace, in your Appeal, assures us, *are risen up from amongst our selves, who seem to comply with the Government of the Church, much upon the same account as others do with that of the State, not out of Conscience to their Duty, or any Love they have for it, but because it is the establish'd Church, and they cannot keep their Preferments without it. They hate our Constitution, and revile all that stand up in good earnest for it; But for all that, they resolve to hold fast to it, and so go on to subscribe and rail.*

These are the *Church-Monsters*, or many headed Hydras, which have been heroically vanquished and defeated by *your Grace* and the *Bishop of Bangor*, who have ever maintain'd the *King's Supremacy*, and the *total Dependance* of the *Clergy upon the Laity*, and have manfully opposed *Civil* and *Ecclesiastical* Tyranny, in all their Shar-

pes: for

for which you have been falſly repreſented as *Judas's*, *Church-Empſons*, and *Church-Dudleys*, and what not? And now, my Lord, you having diſarm'd them of all fair Weapons, they have recourſe to *Stink-pots*, and would ſo defile and contaminate the *Champions of our Liberty*, that none who have not *High-Church Noſes*, can come within the Reach of them.

The *Letter-Writer* comes next to ſhew, *What are the Pleas and Pretenſions of theſe Innovators*, as he calls them, and theſe, he ſays, *may be learn'd from a Couple of* French *Pamphlets lately publiſh'd*, the Authors of which, and their Confederates, whom he has before deſcribed, *are angry at all Confeſſions of Faith, and all Subſcription of Articles, and are for a general Toleration*, which he invidiouſly calls, a *general Licence*, and he might, with the ſame Candour have chriſten'd it a *general Libertiniſm*.

One of the Treatiſes here referr'd to, is written by Mr. *Durette*, and, I ſuppoſe, the other by Mr. *Pilloniere*, and both intended to expoſe the Abſurdity, and ſhew the Ridicule of broad brim'd Hats and grave Faces, meeting in Synods to reveal the revealed Will of God, and to make Creeds and Confeſſions of Faith, and carry them by a Majority of Voices (often of Proxies) which the Laity are to believe at preſent, and in all Generations to come.

I very much ſuſpect the virulent Libeller, under the ſhelter of oppoſing theſe poor *French Refugees*, intends to level his bold Invective againſt your Grace's Perſon and Writings, in which you have ſo openly and ſignificantly declared your Opinion of what is to be expected from ſuch Aſſemblies of Clergymen, who have no other

Buſineſs

Buſineſs there but to ſpread Uncharitableneſs and Diſſention amongſt the People, and to uſurp Wealth, Dominion, and Power to themſelves.

In your Authority of Chriſtian Princes, you excellently well obſerve, that *nothing more expos'd our Chriſtian Profeſſion heretofore, or may more deſerve our ſerious Conſideration at this Day, than the Violence, the Paſſion, the Malice, the Falſeneſs, the Oppreſſion, which reigned in moſt of the Synods held by* Conſtantine, *and after him by the following Emperors, upon occaſion of the* Arian *Controverſy, bitter are the Complaints which we are told that great Emperor made of them: The* Barbarians, *ſays he, in a Letter to one of them, for fear of us, worſhip God, but we mind only what tends to Hatred, to Diſſention, and in one Word to the Deſtruction of Mankind.* P. 307.

You further obſerve of Synods in general, *viz. What good can be expected from the Meeting of Men, when their Paſſions are let looſe, and their Minds diſorder'd, when their Intereſt and Deſigns, their Friends and Parties, nay their very Judgments and Principles lead them different ways, and they agree in nothing ſo much as their being very Peeviſh; when their very Reaſon is deprav'd, and they judge not according to Truth and Evidence, but with reſpect to Perſons, and every one oppoſes what another of a different Perſwaſion moves or approves of.* Page 307.

I heartily concur with your Grace in your Opinion of ſuch Aſſemblies; and, indeed, I cannot ſee what good they can do, were it poſſible that they were inclin'd to do it: The common Pretence is to make Faith, explain Religion, and to teach the Holy Ghoſt to talk intelligibly: Vain and weak Men! as if the Almighty was not capable of making himſelf underſtood without their Help, when he intends to be underſtood; or as if a few

fallible Mortals neither *more wise*, or *more honest* than other Men, were capable of discovering what the Almighty has a mind to conceal; or as if the Divine Goodness wou'd cruelly hide from us what is necessary for us to know.

If the Scriptures are so abstruse, and want so much Explanation, how are they so plain that he who runs may read? And how can God Almighty (whose Laws they are) be said to Will that all Men should come to the Knowledge of the Truth? And how are the great Things of Religion revealed to Babes and Sucklings, and hid from the Learned and Wise?

The *Romish Clergy* act consistent with themselves, who pretend to believe the Holy Ghost presides in their general Councils, and consequently may be allowed to explain his own Meaning, but it is incorrigible Impudence in Protestant Priests to assume to talk or write better than the Holy Spirit himself, when they pretend not to his Assistance, nor will accept of any other if they can help it.

And therefore I shall conclude this Head, and stop this *Reviler*'s Mouth, by telling him in your Grace's Words, * "That nothing at this Day "preserves us from Ruin and Desolation, but "that we (the Clergy) have not Power of our "selves to do *the Church* a Mischief; and *the* "*Prince*, who *sees* too much of *our Temper*, is too "gracious to us, and has too great a Concern "for the Church's Good, to suffer us to do it.

The Letter goes on, and the next Passage is pregnant with *Anger* and *Scurrility*. "Who (says "the Author) that is a *Christian* can avoid la-

* *Dedication to the Appeal*, &c.

"menting

" menting that these *ravening Wolves* (I wish he does not mean such Men as *your Grace* and the *Bishop of* Bangor, *&c.)* " are, not only not driven " far away from the Sheepfold, but even re- " ceived within the Inclosures of the Church, " and admitted to her Honours, her Offices, and " Government? But so it unfortunately is, while " we only strive for the Things of this Life, we " wofully neglect those which belong to another. " And because *some* hope by the *Toleration*, and " *Advancement* of *such Men*, to catch the Favour " of the People, and thereby maintain them- " selves, in that which they have *only* at Heart, " *their Power and Places*, they care not what be- " comes of the *Church*, or of the *Faith*, or of *Re-* " *ligion*, or indeed of *Jesus Christ* himself, and *his* " *Cause.*

Here now is a Volley of Rage and ugly Names, enough to distance *Billingsgate*, and to put all *reasonable* and *moderate Railing* out of Countenance for ever. *How!* thought I, when I read it first; *have we got* Bungey *here? it savours filthily of the Sermon at St.* Paul's, *and breathes the very same Truth, and good Sense. Pray God the poor Orthodox Lunatick may come off no worse than he did last Time — I know a gall'd Back will not agree with his cholerick Soul, and I see no Hopes of escaping. Blessed Memory is no more, and within these five Years we have had one rebelling Priest hanged, and another seditious Priest set in the Pillory —— Once more Heaven preserve poor Bungey.* But while I was in the midst of my Soliloquy, I happily remember'd that the *Letter* was writ in *Latin*; and so I clear'd my self of my Fears, and *the Doctor* of the *learned* Scandal.

From the *Falshood* of the *Assertions*, and the *Bitterness* of the *Stile*, I should have suspected *Friar Francis*

Francis for the Author; but as it bears no Tincture of his *Spirit* and *Parts*, I am ſure none of this dull Dirt is of *his* flinging.

Upon the whole, my Lord, I am come to a Perſwaſion, that this *wretched Author* is ſome wooden Implement of the *late Reign*, ſome *Northern Genius*, ſome *Holy Bigot*, and ſome *Bungler of Peace*, made uſe of by *his Maſters* as a *foul Hand* to *ſign away* the *Proteſtant Religion*, and the *Liberties* of *Europe*.

Suppoſing this Author to be a Papiſt (which is moſt likely) this *doleful Ditty* of his will run *moſt naturally*, in the following Stile, into which I have paraphras'd it.

" Who that is a *good Catholick* can avoid *croſſing* " *himſelf*, and ſaying his *Pater Noſter*, when he " ſees that, tho' the *Titular Biſhop of Bangor*'s He- " terodox Principles are the Barrier of the *great* " *Schiſm*, call'd *the Reformation*, and are the *Gulph* " over which no *rational Engliſhman* can paſs into " the *Boſom* of *Mother Church*; yet that *Arch He-* " *retick* is, not only not *burnt*, but even *ſacrilegi-* " *ouſly* exerciſing the Office of a *pretended Biſhop*, " and *poyſoning the People* with the *dammable* " *Doctrines* of *private Judgment*, and *Liberty of* " *Conſcience*, and *falſly* aſſerting that the *Prieſts* " cannot *forgive Sin*, and *command Heaven*. But " ſo it unfortunately happens, that while we only " ſtrive for *Religion* and *Liberty*, we wofully for- " get thoſe Things which belong to the *Church*; " and becauſe *ſome* hope, by their favouring and " protecting of *Proteſtants*, to gain the good Will " of *Proteſtants*, and thereby gratify their *Schiſ-* " *matical Ambition* of being at the *Head of the Pro-* " *teſtant Intereſt*; they care not what becomes of " his *Holineſs the Pope*, nor of *Tradition*, the *Real* " *Preſence*, nor indeed of *Tranſubſtantiation* it ſelf.

Your

Your Grace, my Lord, will perceive how naturally this ſilly *Declamation*, full of Froth, and Empty of Reaſoning, runs into Ridicule. And, in ſhort, there is no other way of anſwering it, but by giving it a Turn of this Sort; for it is all Noiſe and Scolding, it fixes upon no certain Point, nor does it ſtate or confute any particular Error.

But even this is not ſo wild and abſurd as the latter Part of the Paragraph which charges *ſome Men in Power and Places* with advancing or favouring ſuch Enemies to the Cauſe as this Author deſcribes: For what has not been done for the Church? Or what has been done againſt it? Have not the utmoſt Endeavours been uſed to bring ſome of our late Queen's Favourite Lords into the Miniſtry? Has not Lord ——— been made a Duke, and 'tis thought with intent to employ his great Abilities in Accounts, and his Integrity in making them up, at the Head of the Treaſury? Was not a Bill intended to be brought into the Houſe of Commons to reſtore the pious Lord *B———k* to his Eſtate and Honour, and to the Church again? Were not the utmoſt Efforts uſed to remove a *great Perſon* from all Power, for no other Reaſon, which can be imagined, but his being ungracious to the Church? And was there not a very good Law intended to have enabled them to execute theſe pious Deſigns?

Has there been any Thing done towards that fairy Project, of Regulating and Reforming the Univerſities? Or has there been any Reſentment ſhewn to their chooſing the Brother of a Traytor for their Chancellor, when the Heir to the Crown would have honour'd that Poſt? So careful have we been of provoking the Clergy!

Was not an Inſtrument drawn and agreed to for ſilencing a Controverſy, in which ſo many good

Church-

Churchmen were miſerably baffled, in order to reſcue them out of the Clutches of their mercileſs Enemies, in which the kind Projectors did not ſcruple to talk Nonſenſe in Compliment to modern Orthodoxy, and the Committee of the Lower Houſe of Convocation?

What Clergyman has been preferr'd or countenanced there, or any where elſe, who has given Offence to the Church? What has been done for the Biſhop of *Bangor*? Or what has not been done by ſome People againſt him? His great Enemy, who very orthodoxly belied him, is highly preferr'd, but we may be ſure not for that Reaſon. Some, who pretend to be his Friends, give out, that his Lordſhip was promiſed to be the Clerk of the King's Cloſet, but the Event ſhews it was only a Whig Lie, for another has been promoted to that Honour, without his Application, to prevent one, ſo unacceptable to the Clergy as his Lordſhip, from having a near Admittance to his Majeſty's Perſon.

Is there any ſuch Thing as Liberty of Conſcience given to Proteſtant Diſſenters in *Ireland*? And has there been ſo much as an Attempt made to reſtore the Arms into their Hands, which were taken from them in the laſt Reign, though the Papiſts and Jacobites in that Kingdom are almoſt ten Times the Number of all the Proteſtants together?

It's true, my Lord, that after many Struggles, and a Thouſand Promiſes, a Bill has paſt to repeal the *Occaſional and Schiſm Acts* in *England*, but 'tis plain the Diſſenters are more beholding to his Majeſty's Juſtice and Wiſdom, than to the Endeavours of thoſe who were ſick of it whilſt they ſollicited it, and renounced the Principle which alone can juſtifie it, by declaring for the *Teſt Act*, though

though your Grace, by the Reaſoning of your admirable Writings, have ſo unanſwerably proved, that the Diſſenters have an indiſputable Right to all the Privileges of their Fellow-Subjects, notwithſtanding their unavoidable Differences in Religious Opinions.

To conclude, are we not ſending a great Fleet to the *Baltick* to prevent even the *moſt diſtant* Danger to the Church; and are we not told by the Regent's Manifeſto, that even *Gibraltar* would have been given up to procure that Peace which is ſo much wiſhed for by all good Churchmen. I could enumerate many other private Virtues, which will approve ſome of them, not only true Churchmen, but the Church's beſt Friends, and therefore, my Lord, I think it is very ſevere and barbarous to uſe them thus, at a time too when they can't get a good Word from its Enemies; I affirm to your Lordſhip, upon my Conſcience and Honour, that I have not heard one Anti-Churchman ſpeak well of them, or drink their Health the laſt whole Seſſion of Parliament, or ever ſince. When I conſider all this, my Lord, I am at a Loſs again about the true Author of this Libel; for I can't conceive how an *experienced Stateſman*, and *able Negociator*, ſhould be ſo ill-inform'd of our publick Affairs, as to hope for Succeſs in publiſhing ſo groundleſs a Calumny, therefore I deſpair of being able to unkennel this High-Church-Vermin, unleſs your Grace helps me out.

How ridiculous an Imputation is it in our Defamer, to charge his *ſome Men* with an Intent of *making themſelves Popular, and courting the favour of the People to maintain themſelves in what they have only at Heart, their Power and Places*: As for my part, I know no ſuch Men, and if there are any ſuch, I wiſh them better Luck: I can judge of

Men no otherwiſe than by their Actions, and therefore I do by theſe Preſents acquit our Author's *ſome Men* from any ſuch falſe, groundleſs, and criminal Deſigns, and all the Men I know in *England* will do them the ſame Juſtice.

Make themſelves Popular with an intent to keep their Places, quoth a! Any impartial Perſon who hath Eyes in his Head, will ſwear upon the Evangeliſts, that they never ſo much as aimed at it. I will appeal to any one, if in all the Steps they have taken, they have not ventured their Places with a great deal of Frankneſs and Bravery, and their Enemies wonder how they have kept them ſo long, and therefore 'tis evident from all that has been ſaid, that our Author's *ſome Men* are not ſo extraordinary at keeping themſelves in their Places, that they are not guilty of favouring the Biſhop of *Bangor*, and his Adherents, and that they do not take any Meaſures to make themſelves Popular, but that, in ſhort, they are for the Eſtabliſh'd Church, and Eſtabliſh'd Faith, and are foully belied if they have not been your Graces humble Servants in more Inſtances than one.

Our Author's concluding Words are remarkable ones, ſays he, "You will pardon me, Sir, that, "to gratifie a juſt Sorrow, I thus expreſs my In"dignation, with more *Bitterneſs* than uſual, "againſt *theſe Enemies* of our Religion. I ſhould "accuſe my ſelf of betraying the Faith, did I not, "on every Occaſion, *denounce Damnation* againſt "*theſe Heretick*s.

Here now is a true Image of a *prieſtly Spirit*, deſtitute of all *Humanity* and the *Fear of God*, and fraught with *Fire and Brimſtone*, which he ſcatters ſo freely among the Sons of Men. 'Tis (I had almoſt ſaid) well that the *more merciful Devils* have the Cuſtody of theſe flaming Materials. Dreadful!

ful! that honeſt Men, and ſincere Chriſtians, ſhould be wantonly conſigned over to *Eternal Flames*, for adhering to the *Truth*, or what appears to them to be ſo, which is all that is required of them! This, in ſhort, is the Caſe ——— They *pleaſe God*, and make the Parſons *mad*.

Your Grace perceives, and, no doubt, with Horror, the *execrable Genius* and *Malice* of this Author, who, by the aſſuming Stile of his *Curſing* of *Chriſtians*, ſeems willing to be thought a *Firebrand of Authority*, and an *Atheiſt of Power*. What a Bleſſing it is to this Church and Nation, that ſuch a *ravening Wolf* does not fill *your Lordſhip's Chair!*

Gratulor huic Terræ ———

I wiſh this *Curſer* would be inſtructed by your Lordſhip's excellent Words, particularly where you ſo warmly, ſo chriſtianly recommended a *mutual Charity, which alone*, you ſay, *can ſecure us amidſt all our Errors, and which with an Agreement in what is moſt neceſſary, will to the Honeſt and Sincere, be ſufficient for our eternal Security. This*, your Grace adds, *ſhould make us more ſparing in our Anathema's, and more zealous in our Prayers for one another.* With much more excellent Advice to the ſame Purpoſe, your Grace alſo in your excellent Sermon printed in 89. has this Remarkable and Chriſtian Paſſage, "Who am I, that ſhould dare "to pronounce a Sentence of Reprobation a- "gainſt any one, in whom there will appear "all the other Characters of an humble, up- "right, ſincere Chriſtian, only becauſe he is not "ſo wiſe, and it may be wiſer than I am, and "ſees further than I do, and therefore is not ex- "actly of my Opinion in every Thing?

To

To give a Man to the *Devil*, is an odd way of keeping him from the *Devil*; which I, with humble Submiſſion to the Lower Houſe of Convocation, ignorantly imagined was the Profeſſion and Duty of every Clergyman.

I have thus, my Lord, taken to Pieces this venomous Author, and ſhewn his Spirit. He has reviled, *beyond Sea*, one whom he dares not attack, at Home: And he *ſculk'd* and *ſcolded* in *Swiſſerland*, becauſe his *baſe Spirit* muſt breathe *ſome where*.

But praiſed be Almighty God, however he may gratify himſelf by reviling *other Biſhops*, the Nation is bleſſed in *your Grace* with a *Metropolitan* of ſuch *Uniformity* in *Life* and *Principles*, as muſt ever baffle Calumny, and confound the Malice of *his* and the *Church's Enemies*, and who will never give Occaſion to ſuch a Story as is told of a *Weſtern Biſhop* at the *Revolution*, who fled from the *Proteſtant Religion* and the *Prince of Orange* at *Exeter*, to *King James* and *Father Peters* at *London*, and was made an *Archbiſhop* for his *Loyalty* and *Paſſive Obedience*. But, as he was going Northward to take Poſſeſſion of his new Dignity, he bethought himſelf that the Bible was *better*, and *like to get the better* of his *Holineſs* and *Popery*, and ſo he declared for the *Prince*, and a *Free Parliament*, upon the Road.

I have the Honour to be, with profound Veneration.

My Lord,

Your Grace's moſt dutiful Son,

and moſt obedient, humble Servant.

FINIS.

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